



SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY. TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 30. NEW YORK, SATURDAY, NOVEMBER 21, 1857. WHOLE NO. 290.

THE SPIRITUAL TELEGRAPH.

One Year, strictly in advance, \$3 00
Six Months, 1 00
To City Subscribers, if delivered, 2 50
Advertisements inserted at 12 1/2 cents per line.

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SPIRIT AND CLAIRVOYANT MEDIUMS IN NEW YORK.

Mrs. E. J. FARRER, 8 Fourth Avenue, Clairvoyant and Healing Physician for the treatment of diseases. Hours, 10 A. M. to 1 P. M., and 2 to 4 P. M. Electro-medicated baths given by Mrs. French.

Mrs. S. H. PETERS, Spirit Medium, 231 West Third street, between Eighth and Ninth Avenues. Hours, from 10 to 12 A. M., and from 2 to 5 P. M., Wednesdays and Sundays excepted.

Mrs. J. E. KELLOGG, Spirit Medium, rooms 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day (except Sundays) from 9 A. M. to 12 1/2 P. M.; on Tuesdays, Thursdays, Fridays and Saturdays, from 9 to 11 P. M.

Mrs. BRADLEY, Healing Medium, 109 Green street.

Miss KATY FOX, Rapping Medium, Twenty-second street, corner of Fourth Avenue. May be seen in the evening only.

Mrs. BECK, 468 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personation Medium.

Mrs. J. B. CONKLIN, Test Medium, rooms, 477 Broadway. Hours, daily, from 7 to 10 A. M., and from 2 to 4 P. M.

A. B. SMITH, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mrs. ANN LEAH BROWN, 1 Ludlow-place, corner of Houston and Sullivan-streets. Hours, from 8 to 10 A., and from 7 to 10 P. M., Fridays, Saturdays and Sundays excepted, unless by engagement.

Mrs. S. BROWN, Seer, Psychological and Healing Medium, 44 Delancey-street. Hours, 10 to 12 A. M., 2 to 5 and 7 to 10 P. M.

PERSONAL AND SPECIAL NOTICES.

Mr. Harris' Meetings—Place Changed.

T. L. Harris will hereafter lecture every Sunday, morning and evening, at the usual hours, in the small chapel of the University, the entrance to which fronts on Washington Square.

Dodworth's Academy next Sunday.

Miss C. M. Beebe will lecture at Dodworth's Academy next Sunday, morning and evening. We learn that Miss B. is expected to lecture at the same place for several successive Sundays.

Spiritualist Meetings in Williamsburgh.

William Fishbough will lecture next Sunday, morning and evening, at the usual hours, in the hall on the second floor of Bank building, corner of Fourth and South-Third streets, Williamsburgh. Subject in the morning, *Religion as viewed in the light of Spiritualism*. In the evening, *Points of Doctrine Settled by Spiritual Phenomena*.

Mr. F. will probably lecture at the same place for several successive Sundays.

Lecture by R. P. Wilson.

A course of lectures, to be continued through several successive weeks, will be given by R. P. Wilson in Mechanics' Institute, at No. 18 Fourth Avenue, commencing Thursday evening next, at 7 1/2 o'clock. Subject of the first lecture "Life and Experience of Henry Clay in the Spirit-world." Admittance 10 cents, to defray expense.

Wm. C. Hussey,

Healing Medium, from the West, as will be seen by his advertisement, has located himself in this city, and taken rooms on Broadway, at the same number and adjoining Mr. Conklin's. Mr. H. enjoys a high reputation in the western part of this State as an operator and dispenser of health to the sick; and we trust his location here will not diminish but increase the field of his usefulness.

The absence for the last week or two from our columns of the advertisement of Mr. Levy's boarding house, 137 Spring-street, is not to be taken as an indication of the demise of the proprietor, or the suspension of the establishment. It occurred simply from an oversight of the printer.

THE MOVING WORLD.

Daniel's invention, on exhibition at the Crystal Palace, for cutting up small wood, particularly brushwood and twigs, for kindling-wood, is worthy of special notice. By means of horizontal knives on a revolving cylinder, this cheap, compact machine will work up small wood into six-inch lengths, at the rate of a bushel a minute. On farms, and in regions where refuse wood, small growths, and limbs and brushwood abound, this instrument will be found very valuable. It is only about the size of a hay-cutter.

Another crisis is announced in Mexico. But in a country which is always in a crisis, convulsions cease to attract much attention; and almost the only point of interest in Mexican affairs, is to learn if in the new revolution, Comonfort, who has shown much ability, and inspired considerable hope, is still up or down. He at maintains himself at the head of affairs. He is now Dictator. A new free constitution has stood a month.

The revolution in Yucatan has become a confirmed and formidable reality. The Indian races, who outnumber all others, and have become quite intelligent, seem likely to get the upper hand, unless put down by help from the central power.

A breach of promise case was tried a few days ago in Yates county, in which the faithless swain set up in his defense, that his intended had become a Spiritualist and a medium. On the other hand, it was shown that he himself had introduced her to a circle, and encouraged her to investigate. The jury did not consider the defense a good one, and gave the lady \$900.

The theory of the Chinese Government is, that the Emperor is the father of his people, and is bound to provide for them. The same principle is extended to governors and under-officers, and to the fathers of families. With a wise ruler at the helm, this doctrine of patriarchal circles, moving harmoniously within each other, is capable of placing China, so far as government is concerned, at the head of the nations.

The condition of the city for the last few days has been very precarious. Gatherings of the unemployed and restless, inflammatory speeches, and incipient mobs, have been the order of the day. One or two bakers' wagons were plundered in Tompkins Square—the loafers using the loaves to pelt each other with—and one or two individuals were assailed, and saved themselves from probable injury by flight or taking refuge in private houses, behind barricaded doors. Meanwhile, the military of the city are held in readiness to act, and Uncle Sam, alarmed for his sub-treasury and custom-house, has put the United States forces in motion for our defense. With all these safeguards thrown around us, doubtless we shall be saved. But a better mode than either of these, is that of the city to furnish the hungry with work.

A thousand men are to be set to work on the Central Park; another large number are to be employed in cleaning the streets; and the General Government is in readiness, as soon as the site can be determined, to commence the erection of a new Post-office.

The city has decided to offer the U. S. Government the lower part of the Park as a site for the Post-office. This is obviously the best locality in the city, as it is central, and accessible from all points.

Philadelphia is also a scene of commotion and anxiety, on account of the number of the unemployed, but we hear of no violence. The authorities are exerting themselves for their relief.

The trial of Frederick Cueva's young Cuban, at Hoboken, for the murder of De Graville, has resulted in a mixed verdict of guilty and not guilty, and has been compromised by a fine of \$10,000. This, to say the least, is anti-democratic, as it enables the millionaire to indulge in homicides at pleasure, while his next door neighbor, perhaps, can not afford even one. We see no way to equalize this, except by a sliding scale, which shall bring this privilege of killing decidedly below the large sum of \$10,000, and adjust it to a man's means; say \$500 to the moderately wealthy, and five dollars to the poor.

The interior of the State has suffered greatly from the rains and floods of last week, which exceeded in violence anything known for many years. The Central-Erie and other railroads were much injured. Serious storms have also occurred farther South.

The military expedition against the Mormons, is encountering snows and other obstacles on its route. Meanwhile the Mormons are awake, and have attacked and captured a valuable supply train of seventy-eight wagons. We do not hear that any lives were lost; but the destruction of the expedition by the combined agency of exposure, the Mormons, and the Indians, may be anticipated with considerable confidence.

The destruction of 500 U. S. troops by the Indians, at some point on the Missouri River, is reported. The account comes from Indian sources, and is believed to be, at least, greatly exaggerated. The massacre of an emigrant train of a hundred persons, is also embraced in the catalogue of western disasters.

Gen. Wm. Walker it appears, is fully determined on another foray, and at once, against Nicaragua. The powers at Washington have flapped our paper laws in his face, but that is all. He was arrested the other day at New Orleans, but discharged on bail of \$2,000; and it is said, immediately took ship at the head of several hundred men, on his piratical expedition.

The tide of gold is now flowing from Europe to America. The Persia brought a million, the Canada and her, and the Arabia still another. Our markets feel the effect, and business may be said to be again looking up.

The news from Europe is stirring. The Bank of England and those of the Continent have advanced the rate of interest to the highest point known; but the hoek given by a full knowledge of the extent of the financial crisis here, has been less than was anticipated.

De hi has fallen. The English, having been re-enforced, assaulted it; and after a protracted struggle, both without and within the town, became masters of the place. The native forces retired in good order, and were not pursued. The insurrection, however, reported to be still spreading.

The King of Prussia is said to be slowly recovering from his apoplectic attack, but has been prevailed on to submit to a regency, and has named for the post his brother, the Prince of Prussia.

The affairs of Turkey are again threatening. By the terms of peace forced on her by the three powers, the questions of government which distracted the provinces were to be left to the adjustment of the provinces themselves. Since then the powers of Europe have formed new combinations. France and Russia are banding together; and through his influence the provinces have decided on a king, to be taken from some one of the royal houses of Europe. This forces England and Austria together as brothers; and with their support Turkey will not consent to be tamely dismembered. The Sultan has announced his non-concurrence, and restored Redchid Pacha to the post of Premier.

SORE EYES CURED, OF 25 YEARS.

"DE SMITH—I have cured a lady with one box of your Magnetic Salve, who had been afflicted with Sore Eyes for 25 years. Asa Fisk, Myersburg, Pa."

DR. JOHN HAWES, 225 Grand-street, cured of Dyspepsia of 14 years.

JOHN BROWN, Esq., Clerk of Court of Common Pleas, cured of Sore Eyes of 24 years.

JAMES ROGERS, 91, Hooper-street, cured of Scrofula, with loss of part of skull bone.

JENNETTE L. DOUGLASS, Principal of Young Ladies' English and Classical Institute, 192 East Broadway, cured of severe Inflammatory Rheumatism.

S. B. SMITH, Electro-Magnetist, 17 Canal-street, near Church-street.

Salve 25 cents a box. I will send a box by mail on the receipt of 24 cents in postage stamps, and will prepare the postage.

THE GOLDEN PRIZE.

ONE of the largest and best illustrated Literary Papers of the day. An Imperial Quarto, containing forty columns of choice reading matter every week. Terms of subscription, \$2 per year; to clubs, three copies \$5; ten copies \$15; and each subscriber will be entitled to a GIFT worth from \$1 to \$500 IN GOLD, which will be sent immediately on receipt of the subscription money.

SPECIMEN COPIES SENT FREE. Agents wanted.

Address, LEWIS & CLARK, 48 and 49 Moffat's Building, New York.

HEALING MEDIUMSHIP.

W. C. HUSSEY, late of Rochester, Healing Medium, by the laying on of hands has taken Rooms at 477 BROADWAY (3d floor), adjoining those of J. B. Conklin, Test Medium.

W. C. H. has been healing the sick for over three years. His past success permits him to assure the diseased and suffering of a strong hope of recovery, through the exercise of his powers.

Reference is permitted to J. S. Brown, publisher, and J. B. Conklin. Office hours from 10 A. M. to 5 P. M.

R. P. WILSON'S REMOVAL.

R. P. WILSON has removed from 34 Twelfth-street to 1088 BROADWAY, where he has taken rooms to "heal the sick," and may be seen during the day. Patients will be attended to at the above place, or seen at their homes. Miss P. A. Ferguson, a superior Healing Medium, may also be seen as above.

PSYCHOMETRY.

PSYCHOMETRICAL Delineations of Character, and a Chart of the Physical, Mental and Spiritual Faculties, with Conjugal Adaptations, etc., will be sent for One Dollar. Address, R. P. WILSON, 1088 Broadway, enclosing your autograph.

BOARDING at MR. LEVY'S, 137 SPRING STREET, where Spiritualists can live with comfort and economy, with people of their own sentiments.

DOMESTIC AND FOREIGN ITEMS.

RIVER THIEF SHOT BY A POLICEMAN.—About two o'clock on Wednesday morning of last week, officers Cook and Wakeley, of the Ninth Precinct, discovered two men leaving the pier foot of Leroy street in a small row-boat. The officers ordered them to stop, but the parties only hurried the more, and made some insolent reply to the police-men. Officer Cook, knowing they were river thieves, fired his revolver and shot one of them. The pirate dropped in the bottom of the boat, exclaiming, "I'm shot," when his companion instantly grabbed both oars and rowed off into the middle of the river, and escaped.

ARTIFICIAL FISH-BREEDING.—The plan of artificially favoring the breeding of fish, adopted in France some years ago, has been advantageously carried out in numerous instances in this country, but is deserving of far more attention than it has yet received. By its use our rivers and smaller streams might be kept always abundantly supplied with a nutritious and palatable article of food. We see that the Governor and Legislature of Vermont are at the present time using commendable efforts to enlighten the people of that State upon the methods of artificial fish breeding, and the immense profits and advantages to be derived from this new discovery. A report made by George P. Marsh, under authority of the Legislature, is a copious and elaborate document which should rouse public attention to the subject.

ROBBERY OF THE GOSHEN BANK.—On Tuesday night of last week, the Goshen Bank was burglariously entered and robbed of \$21,042 in bills and \$1,192 99 in specie. The money was deposited in the safe, which was fastened with three locks, and in order to get at it the robber bored a hole through the door of the safe between the locks, by which means they were able to pour in sufficient powder to blow the fastenings to pieces. No clue to the perpetrators has been found; it is supposed, however, that they were persons well acquainted with the locality. The stock of the bank belongs mostly to the rich farmers of the county, among whom the robbery causes no little excitement.

STORM AND FLOODS IN WESTERN NEW YORK.—The beginning of last week was signalized by violent and protracted rains, winds and floods throughout the middle and western portions of New York, the winds uprooting trees and in some instances unroofing houses, and the rains producing an excessively swollen condition of the streams, which carried away dams and bridges, destroyed railroad culverts, banks of the canal, etc., and interrupting travel. Much property was destroyed.

IN A FIX.—The negro belonging to Felix G. Ayres, who was committed to jail at Holly Springs, Miss., a few weeks back, for the murder of another negro, the property of Gov. Matthews, had his trial last week, and was found guilty of manslaughter. It appears that the laws of that State do not define the punishment of this crime, when committed by a slave, and his honor, Judge Scroggins, is in a quandary as to what shall be done with the criminal.

THE HARDWARE DEALERS' MEETING adopted resolutions recommending to the trade a standard of credit of four months for notes payable at bank in New York City funds, or 5 per cent. discount for cash; also inviting the hardware dealers of neighboring and interior cities to unite with the trade in this city in efforts to establish a uniform system of credits.

"OLD FOGY RELIGIONISTS" wane under the gaining popularity of Dr. Bellow's lecture on the drama. Dr. Bellow recently lectured in Boston before the Lowell Institute, on "Diseases of Society," and notwithstanding a violent storm at the time, the house was crowded with anxious listeners.

STARTING AGAIN.—We understand that the rolling mill and nail factory of the Fall River Iron Works Company commence operations to-day. It is currently reported that the American Linen Works will start in a short time.—*Fall River Star.*

THE WASHINGTON STATUE SOLD AT AUCTION.—The free-stone statue of Washington which has stood in the Park, this city, for several months past, being the property of Mr. Thorn, the artist, was sold at auction on Monday of last week, to satisfy a mortgage of \$500. It was knocked down at \$210.

SALE OF THE FORT RIPLEY RESERVE.—Five thousand nine hundred acres of this reserve were sold at a price averaging six cents per acre. There were but few bidders, and they combined to divide the spoil.

NEW ARSENAL IN THE CITY OF NEW YORK.—The grounds for the new arsenal have been purchased on the corner of Seventh Avenue and Thirty-fifth Street, this city, at about \$26,000.

THE FAT CATTLE SHOW of the American Institute will take place in the Crystal Palace on the 17th, 18th, and 19th December next.

THEODORE PARKER in a sermon on the financial crisis, assigns the cause of the present panic to "too much confidence in paper money hitherto."

MRS. CUNNINGHAM'S TRIAL.—This trial came on in Orange county on Tuesday of last week. The District Attorney of that county, by consent of the prisoner's counsel, had the trial set down for the third Tuesday of December.

CHILD STEALING IN NEW YORK.—On the morning of the 9th inst., says the *N. Y. Tribune*, as the daughter of Mr. D. M. Hedges, of No. 31 West Washington Place, was playing in the front yard of the house, an unknown man accosted her, and asked her to take a ride in a carriage with him. The child of course, readily consented, went into the house, got from a servant her cloak and bonnet, and went off with the man. A grocer, doing business at the corner of Washington Place and Sixth Avenue, saw them both going up the avenue. The child was soon after missed by her mother, when, upon inquiries of the servant, the truth was made known. In the course of the morning, Mr. and Mrs. Hedges appeared at the headquarters of the Commissioners and stated the facts to the Superintendent, who forthwith dispatched several detectives to hunt up the scoundrel. The child is four years of age, and named "Lizzie."

ENLARGED ACCOMMODATIONS AT MR. BEECHER'S CHURCH.—The throngs of people who crowd Henry Ward Beecher's Church on the Sabbath, being so great as to require accommodations, it has been determined to fill the aisles of the church with folding iron chairs, which will be placed in two rows, and at the close of service be folded back against the ends of the pews. One of these rows will be free; the other will be rented to regular sitters. The average of Mr. Beecher's audiences is three thousand persons. Under the old arrangement, the church was far too small to hold all who came.

BLOCKADE OF CANTON.—The following extract from the *London Gazette*, of the 13th ult., was yesterday officially communicated to the Foreign Office for the information of the citizens of the United States: "It is hereby notified that the Right Honorable the Earl of Clarendon, her Majesty's Principal Secretary of State for Foreign Affairs, has received from the Lords Commissioners of the Admiralty a dispatch from Rear Admiral Sir Michael Seymour, K. C. B., commanding her Majesty's naval forces in China, dated from on board her Majesty's ship *Calcutta*, August 8, 1857, stating that he had on that day established blockade of the port and river of Canton, by a competent force under his command. And it is hereby further notified that all the measures authorized by the laws of nations and treaties will be adopted and executed with respect to all vessels which may attempt to violate and blockade."—*Washington Union.*

GREAT excitement has been produced in Chicago by the detection of Martin Quinlan, the city sexton, in the act of rifling the graves of the dead, and shipping them off in wagons. Eli York, a medical student who resides in Southern Illinois, was arrested at the same time, but Dr. Brainard, the President of the Medical College, became bail for him. It is supposed that Quinlan has been for a long time in the practice of robbing graves and selling the bodies to the Medical College. As long as two years ago, a stranger having died in Chicago with considerable money about him, persons afterward came on to recognize him, but on opening his grave it was found empty. Supposing they had opened the wrong one, another was tried, and so on till nine were opened and all found empty.—*Cincinnati Gazette.*

CONVICTED.—The boy James Rodgers, seventeen years of age, who was arrested for the wanton and unprovoked murder of John Swan on as he was walking along Twenty-first street, near Tenth Avenue, with his wife, on the 17th of October last, has been convicted of the horrid crime, and will probably suffer the extreme penalty of the law. A fearful warning to the young polders and sowdies, thousands of whom infest our city.

THE UNEMPLOYED AT PATERSON.—The authorities at Paterson have commenced a number of public works, such as opening and grading streets and squares, for the relief of the unemployed people. The *Guardian* says that such was the rush of applicants on Wednesday, that there was likely to be trouble occasioned by those who were not taken on at first. They even threatened to assault their more successful brethren, and a posse of constables had to be sent for, and remain on duty part of the day.—*Tribune.*

A WORTHY EXAMPLE.—Messrs. Ellis & Hall, umbrella and parasol manufacturers, of this city, who some weeks since discharged their hands in consequence of the pressure of the times, have taken into consideration the destitution of so large a number of sewing-girls out of employment, and decided to give work to those of their hands whose necessities most require it, to the number of about fifty. Could not some of our wealthy manufacturers consent to make a similar sacrifice for the sake of the great good that might thus be accomplished.

THE Southerner mentions an attempt on the part of some Mexicans and white men, to get up an insurrection in Limestone and Ellis counties, during a camp meeting at Waxahatchie, and run the negroes to Mexico. The thing was discovered, and the instigators directors to leave.

SALARIES.—The total amount of salaries paid by the Federal Government during the last year, was \$5,357,664, of which \$449,000 was paid to California office-holders.

THE steamer Reinder, running between St. Louis and Alton, struck a snag at the mouth of the Missouri River, on Friday night, Nov. 13, and sunk in nine feet of water. She was uninsured.

THE UTAH EXPEDITION.—The news of the military expedition recently sent by our Government to Utah is ominous. Two separate detachments of it had encountered snow seven inches deep, and owing to the meager supply of corn and the entire absence of grass, the teams and dragoon horses were failing rapidly. In addition to this, news had reached Fort Laramie that the Mormons had burned three Government trains, consisting of seventy-five wagons, near Green River, ninety miles behind Col. Alexander's command, which constituted the vanguard of the army. It was rumored that the 5th and 10th Regiments of Infantry and the batteries of Artillery would take possession of a Mormon village on Bear River, for winter quarters.

THE GREAT PUMP.—The *Hartford Times* has the following notice of the Great Pumping Engine now being constructed in that city, for the Brooklyn water-works: "There are to be two engines of the same size and power; one is to be built and put in operation before the other is commenced. The steam cylinder of each engine is to be 30 inches in diameter, stroke of piston 10 feet, and the maximum speed to be 10 double strokes per minute. Each engine must be capable of pumping 10,000,000 gallons of water into a reservoir elevated about 70 feet above the pump wells, through a 36-inch main, 5,700 feet in length in 16 hours. From these figures we can safely state that they will be the largest pumping engines in the country."

HAVE WE REACHED THE STARVATION POINT?—Among the deaths in this city last week, was that of a female in the Sixth Ward, about 40 years of age, whose physician's certificate states that the cause of her death was "want of nourishment."—*Providence Post.*

IMPORTANT FROM MEXICO.—The *Telegraph* to the New York Associated Press, from New Orleans under date of Nov. 11, reports as follows: The steamship *Tennessee* from Vera Cruz 7th inst., has arrived with advices from the City of Mexico to the 4th by the mail, and the 6th by telegraph.

The *Tennessee* brings over half a million in specie, and highly important intelligence.

On the 4th inst. the political guarantees of the new Constitution were suspended, and President Comonfort was clothed with dictatorial powers.

Martial law had been proclaimed in the District of Cuernavaca, in consequence of series difficulties between the Spanish and Mexican citizens.

General Alvarez was still successful against the rebels in the South.

Later advices from Yucatan state that Campeachy had surrendered to the Government troops. The revolution in the Province had, however, taken new life, and indeed, the whole population were in arms.

LATER FROM EUROPE.—The Royal Mail Steamship *Arabia*, Capt. Stone, which sailed from Liverpool on the morning of Saturday the 31st ultimo, arrived here on Friday morning, November 12. She brings about \$1,000,000 in specie, from England and France. Several important failures are reported in England, including the Borough Bank of Liverpool. The produce markets were all stagnant, and prices were much lower. The news received from Calcutta to the 25th of September, and from Bombay to the 3d of October, was important, Delhi having been assaulted and taken by the British. The *Tribune* sums up the events of the attack thus:—The assault was commenced on the morning of the 14th September, the siege-train having previously reduced the bastions and curtain, against which its fire was directed, to crumbling ruins. The attack was made in four columns, of which one, composed of the Cashmere Contingent, was repulsed. The others were successful. An entrance was effected at the Cashmere gate to the north of the city, and an advance was made along the ramparts to the Cabul gate, where an obstinate but ineffective resistance was made by the mutineers. The next day the British commenced firing on the magazine, and stormed that position on the 16th, capturing with it 125 pieces of cannon. The official dispatches end at this point, but intelligence in which full reliance was placed, had been received to the effect that after three more days of fighting, the British troops on the 20th took entire possession of the city. The loss of the British in killed and wounded is stated at 600 men, including 50 officers. The slaughter among the mutineers is believed to have been great, but no estimate is given. A large number escaped out of the city, among them the King of Delhi and his two sons disguised in women's clothes. The English cavalry had moved forward to intercept and destroy the fugitives. In his order for the assault, Gen. Wilson stated that no quarter should be given to the mutineers, but that all the women and children should be spared.

SPAIN.—It is stated that a conference will probably be held in London about the 10th of November, with a view to settle the existing differences between Mexico and Spain, and that the mediators, England and France, will probably be represented respectively by the Earl of Clarendon and Count de Persigny. But few difficulties are anticipated. The news from other parts of Europe are not of special importance.

DEATH OF GENERAL CAVAIGNAC.—General Cavaignac, of French Revolution memory, died suddenly of aneurism of the heart while gunning on his estates, on the 30th of October. He was one of most illustrious Frenchmen of the present age.

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VOL. VI.—NO. 30. NEW YORK, SATURDAY, NOVEMBER 21, 1857. WHOLE NO. 290.

The Principles of Nature.

HAUNTED HOUSES.

NUMBER ONE.

MR. EDITOR:

No subject connected with the philosophy of Spirit communion presents more remarkable points of interest for the speculative and curious, or more serious appeal for investigation to the humanitarian and reasoning Spiritualist, than the vexed question of "haunted houses." I shall not offer you any of the attempts to solve the mysteries attending these indisputable evidences of independent Spirit intelligence, which from time to time have been presented to me, by various communications from the world of causes itself; but I will, if acceptable to yourself and your readers, offer you a few sketches of well authenticated facts, which have come immediately before the range of my own observation in Europe; always premising that I give only such cases as have come within the circle of reliable acquaintances, and that in all narratives where names are suppressed, I am ready to afford personally such information as will enable each one to investigate for himself the details thus presented.

One of the oldest palatial residences now in existence in England, is the far-famed castle of the Earls of what I shall call Z—. It is one of the very few remains of the architecture of the earliest periods, in perfect repair. Bastion and tower, donjon and keep, all remain in the same feudal condition of ancient grandeur as when monarchs were alternately its guests and captives; when the Norman tyrant, and the Red King caroused beneath its stately arches, and the wassail-bowl sent forth its wreathing mist amidst the shouts of Plantagenet huntsmen and Yorkist slayers. There are many acres of noble woods, lawns, and meadows around this fair domain, and wild and harrowing are the tales which people the mighty oaks and giant elms with the midnight specters of the old castle, and its legions of far-famed knights and ladies. Old men tell of hideous sounds, borne on the night winds, echoing through the deep solitudes of forest and grove. Children and faint-hearted women flit fearfully through the old domain after the first gray shadows of twilight close around its noble walls, and stern history records its iron register of mighty wrong and mighty woe, stamping its illegible memories upon hall and bower, rampart and tower. We can not pause to describe this noble pile, or linger amidst the thousand and one fascinating traditions, which cling to every waving leaf of its clustering ivy. It must suffice that we call attention to certain points of its construction, necessary to the understanding of what follows.

The castle is surrounded by a wide terrace some quarter of a mile square each way, inclosing the entire file of buildings, with all its inner and outer courts; on one side of this square are situated the offices of the domestics, while the kennels of one of the most celebrated pack of hounds in the country occupy the rear square to these offices. Within the castle is a magnificent picture gallery, containing a famous collection both of works of

art and family portraits of all periods, from the time of the founders of the castle, at the period of the Norman Conquest, down to the present day. Of course, many of these pictures have but a legendary title, and some amongst them can only be identified by the period of their costumes, or some collateral evidence of their names and rank!

There are two pictures in this fine collection, however, which defy any speculation on the part of the present proprietors to christen or identify. There is not even the shade of a legend in existence as to whom they were intended to represent, or how they came to hold a place in the stately gallery of the royal and aristocratic dead.

The family now in possession being the direct descendants of the first founders of the castle, are unable to account for their being found in their possession; and holding the conservative opinion that their noble ancestry live again in the exclusive dignity of their pictorial associations, they have been accustomed to condemn the unknown strangers to their own solitary companionship. This is by no means an undignified one, however; for the one picture represents a strikingly handsome noble of the time of Henry VII., while the other images a splendidly attired dame of a period at least two centuries later. The portrait of the lady is the most interesting of the two. I have never seen it, but it has been described to me by one of its owners as depicting a singularly marked and malign countenance, with traces of extreme sorrow, and yet "vengeance" in the expression, tears on the cheek, admirably painted; a dagger in one hand and a timepiece in the other. The picture is wonderfully expressive of deep meaning, and a story by no means terminated, as is evidenced, by the attitude of woe and evident anticipation in which the figure stands. The fact of both of these portraits being unknown has led to the solecism of associating them together, although their costumes evidence that they are portraits of persons who must have existed at different and remote periods.

On a certain fine autumnal night, about five and twenty years ago, five of the maid-servants occupied in the laundry of the castle, prepared to dress themselves some two hours before daybreak, with a view of making arrangements for a customary six weeks' wash. They had been much disturbed during the night with the unusual baying of the hounds, whose kennels (as we before stated) were situated at the square of the castle, opposite to the domestics' apartments. Among this highly trained pack, such sounds were so unusual that the girls speculated upon the probability of its being occasioned by the death of one of the keepers, sporting dogs being, as is well known, painfully affected by the presence of the "grim Destroyer."

As the night was remarkably fine, and the moon shone through the diamond panes of the windows with brilliant radiance, the maids did not strike a light to dress by, and one of them opened and leaned out of the window to enjoy the tranquil beauty of the scene. She soon drew in her head, however, calling to her companions to come and look at the people walk-

ing on the terrace below. This they did, and the whole party, five in number, distinctly beheld in the strong clear light of the moon, shining with a luster little inferior to daylight, a lady and gentleman arm in arm, very slowly parading on the terrace below, and evidently passing from one corner of the castle to the farther one.

The walk, as we have stated, is about a quarter of a mile in length, and as the couple moved on in slow and stately march, the astonished party above had full five minutes in which to make their observations, and these assured them that they were looking upon no members of the household, nor any faces they had ever before beheld. On the contrary, the features of each were disagreeable, pale, and as the girls all declared, repulsive to look upon. Their dresses were "strange," and upon their subsequent examination, were accurately described as tallying in every detail with the remarkable pictures to which allusion has been made.

At the end of the strait walk on that side of the castle, the figures turned the corner and disappeared; but while the maidens remained in wonder and speculation for some time at the windows, watching for the possible reappearance of the strangers, the unusual baying of the hounds suggested the probability that they were actually passing the locale of the kennels, and were the influencing cause of the disturbance which had previously occurred in that quarter. A few minutes more of silence ensued, and then, to the amazement of the watchers, from the opposite end at which they had disappeared the ghostly patrol re-emerged, and slowly and solemnly renewed their march along the terrace. As they neared the window, one of the terrified girls uttered a loud exclamation, when both faces were simultaneously raised, and the very ghastly appearance they presented so shocked one of the witnesses that she fell into a fit of hysterics, and remained at the window in the arms of her companions, shrieking violently. Her cries attracted some of the grooms, who occupied a floor below, and they, raising their windows to inquire into the cause of the alarm, had the still composed figures pointed out to them ere they receded, and again turned the angle of the walls.

Calling eagerly to each other from different windows, the two parties, now increased to twelve or fourteen persons, remained at the windows. Again, at the regular interval, succeeded the dismal wail of the dogs, the deep silence attributed to their passing the fourth side of the castle, and again in view of the whole party, the unmoved forms of the bearded, bearded cavalier, and the high-heeled, vast hooped dame, of a later age, stalked before their four and twenty eyes. This time, however, all was confusion. The women filled the air with shrieks, and the men made a simultaneous rush to the apartments of the Chatelaine of the castle, to obtain the keys and institute a search. This same Chatelaine was the Countess Z—, a lady of undaunted courage, firmness, and calm, resolute purpose. The instant she was apprized of an alarm, before she could even be informed of the details, she herself joined the searchers, and

in her own person unlocked every well-secured gate which gave access to the castle terrace. Locks, bolts and bars were each carefully examined and carefully withdrawn by the deliberate hand of the listening countess. She was soon joined by several of her sons, one of whom has again and again repeated to me the details of this narration. Search was made in every direction in vain. From without the walls all access was found to be utterly impossible. From within the only egress was entirely dependent on the keys, which invariably hung at the Countess's bed's head. The keepers of the hounds, who lodged without the walls, had noticed and in vain endeavored to quiet the perturbation of their dogs, which they, too, remarked was aroused at regular intervals. At length, and just before the general alarm, they perceived two figures patrolling the terrace, and were even then engaged in speculating upon the singularity of their appearance, and the remarkable effect their passing the kennels had upon the dogs.

It is only necessary to add, that in the presence of all the inmates of the castle, together with several magistrates and clergymen of the district, the affair was promptly and carefully investigated, and notwithstanding the offer of very large rewards, no light has ever yet been thrown on the subject.

In the very height of the investigation, and at a subsequent period, the imperturbable strollers again made their appearance. Rewards and sessions, however, were all in vain. Neither bolts, nor bars, nor sentries appeared to have the least effect upon the exit or entrance of the stately companions. For many weeks the family were scarcely able to procure the attendance of a single female servant, and neither wit nor wisdom, money nor power has ever yet been able to explain the appearance indubitably confirmed, and widely verified by so many witnesses. It is needless to quote the opinions of the busy tattlers of the neighborhood. The family and inhabitants of the castle were long silent on the subject, in obedience to the stern mandate of the countess, their mother and mistress. In my own time I have again and again conversed with one of the members of this family—one who was present on the first alarm—a man of strong, sound sense—a magistrate—a “senator,” and a determined opponent of everything like “superstitious belief,” yet all his wisdom, strength, learning and skepticism resolve themselves into the highly satisfactory conclusion “that it is one of those things that never could be, and in his opinion never will be accounted for.”

EVIL SPIRITS.

MR. PARTRIDGE:

In your paper of Nov. 7, is a narrative entitled, “*Spiritual Circles on the Ocean*.” The matters of which it treats, are put forth with evident candor and sincerity of faith in their reality; and as they accord with the views and experiences of many intelligent and honest Spiritualists, they are entitled to a careful consideration.

I understand your “*TELEGRAPH*” to be devoted to an inquiry after the fact and the truth in spiritual matters, supposing the world to be in need of a knowledge of the realities of Spiritualism, whatever these realities may be; that if it should turn out even to be the reality that Spiritualism itself is no reality, we can not know it too soon.

I sympathize with you in this search after the real and true. If death is the end of man, then surely I need to know it; if immortality is the destiny of man, I am vitally interested in a disclosure of the fact. If anything can be known of the character of the other life, to me it is of all knowledge the most desirable. But on a question of such grave importance, too much care can not be taken to guard against error as to what really constitutes absolute proof in the case. The absolute fact of immortality, to be accepted by us, must rest upon evidence as solid as the thing whereof it testifies. All evidence short of this, amounts at best to but a plausible conjecture. It does not serve to produce perfect certainty with respect to our absent friends in this world. For example, a friend departs for Europe. During his absence, it is reported that he is dead. This again is contradicted by a later report. In this case you have no absolute proof; you are left to balance the probabilities. Your friend himself, alone can give you the absolute truth in respect to that matter. It is not enough that some one says that he saw him so and so, you must see him for yourself. Or, suppose it is asserted that your friend has contracted vicious habits in that foreign country, and fallen among vile associates, instead

of moving, as you fondly believed, in the society of the pure and intellectual—would it be doing as you would wish to be done by, to dismiss him from your affection without a personal explanation?

When will it be safe to abandon the “golden rule?” Shall we practice it with respect to our friends in Europe, and repudiate its application to our friends and brothers in the land of Spirits? When the seer tells me that some of my kindred in the Spirit-world are “disfigured with warts, pimples and ulcers,” and that “their bodies also are monstrous,” (see “*Heaven and Hell*” by Swedenborg,) is it not a brotherly act on my part to demand the proof of these horrid statements? Seers and spiritual philosophers, without number, following in the wake of Swedenborg, have affirmed substantially the same thing; but their united testimony is not equivalent to a single fact. Men speak of Hell, and the philosopher can supply a thousand reasons why it should exist; but if Hell is a reality, like every other fact it must speak for itself before it can be a fact to us. FACTS ALONE SPEAK TRUTH! Man's word truth is its echo; it never can be more than that, and when it is less it is a lie! It is a maxim in moral philosophy that a man who does an injury receives one. We can not afford, therefore, to be careless and unjust with respect to our friends out of the body, any more than to our friends in the body. If we mistake their character we shall surely mistake our own as well. It is not to defend the character of the Spirit-world, but to protect our own from the gross blunder of supposing ourselves wise when we are only ignorant, and good when we are only vain, that I beseech a more thorough examination of the hypothesis of upprogression in the other life.

Must not the rationalist accept it as rational, that the proofs of the character and condition of the Spirit-life, to be accepted as facts, should be as unequivocal as the evidence of the life itself? It seems to me so, and if it be, then we have the unerring indication of the kind of evidence indispensable to a right judgment. It was the Spirit-life itself, not what men said of it, that compelled the rationalist to an admission of its reality. The preacher, the poet, the philosopher, the instincts of his own nature, had all testified but in vain, until heaven revealed itself. His manly skepticism had in it the elements of its own redemption. Said the honest skeptic in his soul, If Heaven be a reality, let Heaven appear and vindicate itself “in the face of Israel and the sun;” and Heaven did appear in answer to the appeal. It was the rationalist, not the religionist, to whom this Christ of the nineteenth century revealed himself. Where is the Judas silly enough to sell him to the Church? The rationalist, who desires to play that part, has only to become false to himself and if it is done, so far as his interest in this savior is concerned. When he abandons his own ground—when he repudiates the original character which formed the basis of his apostleship, then he hands his savior over to the Pope; and while he is running to and fro, saying, Lo! here is a Spirit manifestation, and lo! there is a Spirit manifestation, the real manifestation, as of old, has returned to heaven!

Character is as real as individuality, and should be able to manifest itself as well. But while the rational investigator was true to himself in that he would take nothing as evidence of the existence of a Spirit, which could, by possibility, be ascribed to the medium, is he not false to himself when he takes nothing but the medium for evidence of the character and condition of a Spirit? If a knowledge of the happiness or misery of the future life is to depend upon words and winks, and shakes and nods, and groans of media, then has the rationalist neither part nor lot in the matter. His occupation is gone. The Church with her divinely-appointed law-givers and soul-savers, has established herself forever, and he may retire and hang himself.

I would respectfully ask the narrator of the sayings of the “*Spiritual Circles on the Ocean*,” what proof is there of the supramundane origin of what occurred, for instance, on the 22d of August? He says:

“A Spirit from the dark sphere announced himself, and desired assistance and advice, which I freely gave. Another dark or unprogressed Spirit arrived and made the same request, with the same result, when another of the same class announced itself. I asked if there were more Spirits present of the same class. It was answered, ‘Yes.’ How many are there present—twenty? ‘Yes.’ Fifty? ‘Yes.’ One hundred? ‘Yes.’ Are there a great many present? ‘Yes.’ Do they all come for assistance and advice? ‘Yes.’ Will you answer for them all? ‘Yes.’ Let all the unprogressed Spirits form a circle round the table. They have done so.”

Then, follows a homily in the usual style of addressing the “anxious seat” which, on the profession of obedience to instruc-

tions on the part of these penitent sinners, is ended with a blessing. This may or may not be all very well for the aforesaid invisible sinners; but those of us still in the body can dispense better with the homily—inasmuch as the cream and substance of it is regularly furnished gratis by the Evangelical Tract Society, than we can with the proof of that solemn performance being adapted to any existing need in the Spirit-life.

Jesus of Nazareth, that excellent medium for the “A B C” of Spiritualism—“physical manifestations”—was wont to limit his call to “the ends of the earth,” as embracing the sphere of his usefulness, and if our modern media and spiritual philosophers have gotten so far beyond this “alphabet,” as to warrant the proclamation “Come unto me all ye ends of the earth, and the lower corner of heaven also, and be ye saved;” it is a duty which they owe to themselves and a great cause, to produce the proof. The narrative of “*Spiritual Circles on the Ocean*,” is wholly barren in this respect. It does not inform us who those sinners were, nor what crimes they had committed. It demonstrates no identity; it volunteers neither explanation nor apology for the virtual charge of neglect of duty on the part of the “spirits of just men made perfect,” to say nothing of their own friends and blood relations without number, who must have preceded them in the Spirit-world; making it necessary for them to seek out a stranger in the middle of the Atlantic Ocean, to perform the duty which Heaven and their “guardian angels” had neglected. It does not condescend to enlighten us, with respect to the miraculous efficacy of the “old saws” used upon that occasion, compared with their application through other instrumentalities. “The means of grace,” then and there so effective, are older than the Protestant Church. They are set forth in every creed, taught in the Sabbath-school, distributed by the Tract Society, and doubtless thoroughly understood and justly appreciated in the Spirit-world. It is fairly presumable, therefore, that these “dark Spirits” had heard the story before; or, if in the confusion of a change from the earth to the Spirit-world, they had forgotten it, any Spirit-child recently from a Sunday-school, could have repeated it all for them, and must have done so doubtless; but all to no avail, for this great “number of dark Spirits,” are these church-honored aphorisms, until the author of our narrative repeats them! Then for the first time, as applied to these ghostly culprits, their saving power becomes apparent. Now, if the virtue be in the aphorisms, they were already in print, and easy of access without troubling the medium; or they might be written upon a black-board and hung up in full view of the evil spirits; but from all that can be gleaned from the statement, it is an open question whether that wonderful “sea change” was the miraculous result of some special sanctity in the circle, or a saving grace in the sea-water.

Will you, or some of your correspondents, help me out of this difficulty? Before I convert myself into a locomotive confessional for spirits in purgatory, I wish to be very sure there are any spirits so utterly neglected of God and their own friends, who are on the spot, as to make it necessary for them to apply to me for salvation. At present I am very far from sure. I wish also to make a fair exhibit of my assets in the matter of evidence as to “evil spirits,” so that my creditors may know precisely how much I am “short,” and be merciful accordingly. I have heard “music” in the air, but never an oath. I have seen astonishing manifestations of invisible power, but I never knew it to produce any serious harm. I have had my eyes manipulated in total darkness by the pointed end of my own walking-stick, but they were not “gouged out.” I have been grasped by a Spirit hand with sufficient force, if applied to the wind-pipe, to choke a man to death, but I have never been “garroted.” I have had my watch taken out of my pocket by a Spirit, but it was returned. In short, I am utterly without knowledge of any “overt act” upon which to convict any citizen of the Spirit-world, of larceny, mayhem, murder or manslaughter. It is true, however, that I have heard mediums swear; I have seen mediums exercise their muscles to an uncomfortable extent upon their friends, and do and say many unseemly things, under what they and their disciples assert to be supramundane influence. What I desire is, to be made acquainted with the facts upon which they found the assertion.

The tattler talketh much; in much talking there is much vanity. He who is uneasy, only when entertained by his own speech, will seldom satisfy those who hear him. A bridle for the tongue, a saddle for the horse, a rod for the tyrant, are embarrassments to which cowards resort, nevertheless, he who is sound in speech imposes no restraint on others.

DOCTRINE OF THE TWO NATURES OF CHRIST.

Having been reading Dr. Edward Beecher's "Papal Conspiracy Exposed" (which by the way should be read by all), I find matter which leads the mind to a train of reflection different from that intended by the author. After exposing the forgeries and extreme depth of corruption practised by Leo the Great, who ruled as Bishop of Rome from A.D. 440 to 461, Mr. Beecher says:

"From acts so discreditable to Leo, we gladly turn to consider his influence on the doctrines of the Church, for which orthodox divines, both Romish and Protestant, concur to this day. We refer to the discussion of the great doctrine of the union of the two natures of Christ in one person. After what has been said of his unprincipled policy in extending the power of the See of Rome, it is perhaps little to the credit of the orthodox doctrine of the person of Christ, that he should be its great champion, and to have done more than any other one person of antiquity in giving it the form in which it is now held."

His views on this subject, Dr. Beecher informs us, were embodied in a letter to settle a dispute on that subject, of which letter the Doctor says:

"This letter was afterward received as canonical by the Council of Chalcedon, and by all the orthodox bishops. The Council of Rome anathematized all who should reject even a word it. Gregory the Great made it the standard of orthodoxy on that point. The Council of Apana, styled it the true volume of the orthodox faith."

Thus we see the main support, if not the foundation on which the dogma is built. Had it been a plain doctrine of the Bible, there would have been no dispute about it; but having adopted other false doctrines, the doctrine of the dual nature was inferred as necessarily resulting from those false positions.

Dr. Beecher mentions the doctrine of purgatory as one of the false doctrines originated by Popery; but let any intelligent person, unprejudiced by creeds, examine 1st Peter, 3: 18—20, and I am much mistaken if he does not come to the conclusion that something of a similar nature is much better supported by Scripture than the current Protestant idea. Orthodox commentators make a very lame attempt to get rid of the force of the passage, by contending that the preaching to the spirits in prison, (which, according to the text, was the result of "being put to death in the flesh, but quickened by the spirit,") was his preaching through Noah to the antediluvians some thousands of years previously. What consummate absurdity to suppose that the preaching of Noah resulted from Christ's being put to death thousands of years afterward! If the passage in Peter proves anything, it proves that Christ's death and entrance into the Spirit world enabled him to preach or teach those who had entered that world before the flood, being in a condition to be instructed and benefited by him, and of course were neither in perfect happiness or misery without the possibility of receiving benefit according to the orthodox faith.

Dr. Beecher exposes to view the vast machinery of corruption by which the papal power hopes to subdue the world; and we can have no doubt that their grand aim at the present time, is to take advantage of the divided condition of this country, and perhaps by an alliance with the same power, to assume supreme authority here; and have we not reason to fear, without some superior interposition, that they will prevail? We have become, as I view the subject, extremely corrupt, especially politically so. The love of Mammon and worldly power seems to leave in the shade every other consideration, and many of our leading politicians appear to be ready to sell themselves to whomsoever will pay the highest price for their services, in cash or power. Did I not have faith in a superior intelligence to direct and control, whether we call that intelligence God, or only the spirits of men in a higher condition, and more capable of aiding us, gloomy would the prospect be to me, so far as temporal things are concerned; but having such faith, despondency has no abiding place.

THOMAS WENTWORTH.

FUTURE PUNISHMENT.

There are two views that may be taken of future punishment. One is that of *retribution*, and the other that of *reformation*. By *retribution* is meant a punishment inflicted for sins committed, as a penalty, without any reference to the influence of the punishment upon the character of the individual, or as an example to others. It is the infliction of suffering upon a person, because at some time in his life he has violated a command and done something which is wrong, and has reference merely to this violation and wrong done. It is true that the state of mind, and the motives that led the individual to the act, are regarded, in deciding upon its moral character, as making it

deserving of punishment or retribution. But when it is once decided to be a sinful act, and deserving punishment on the mere ground of retribution, it will not admit of pardon. For pardon relates to punishment only in the other point of view, viz., *reformation*. It is granted because an individual has repented of his conduct, changed his character, and is no longer disposed again to sin. Pardon proceeds altogether upon the ground that punishment, being merely *reformatory*, when the reformation takes place, becomes useless. But retribution proceeds upon the ground that punishment relates to the character and motives of the individual at the time the sin was committed, and not at the time the punishment was inflicted. It must therefore be inflicted without any reference to the subsequent character and conduct. Upon the ground, then, of mere retribution, it follows that mankind must be punished in another world for the sins committed in this, and can not be forgiven, whatever change of character they may have undergone. For as soon as you regard this change of character in dispensing with punishment, you change the ground of punishment at once, and consider it in the other point of view, as being reformatory, and therefore admitting of being dispensed with, if the reformation has taken place.

And this is the view which that class of Christians who call themselves orthodox, take of future punishment. They view it in the light of retribution, which must follow the commission of sin, and does not admit of pardon; and to get rid of this consequence, which of course would subject the whole human race to future punishment, they introduce their doctrine of *atonement*. This doctrine I conceive to be an absurdity, to get rid of a mistaken view of the nature and object of punishment—as taking one wrong view to get rid of another wrong view. But they have this advantage in *theory* over those Christians who consider punishment in the light of retribution, and still do not believe in the atonement as a substitute for it. They get rid of retribution by what may be called a religious fiction; while the former have no such resource, but must take the punishment at all events, and can not save themselves from it on their own system.

Regarding future punishment in the light of *retribution* only, it is evident that it must necessarily be *eternal* with those who are subjected to it; because no change taking place in the character of the individual by its influence, he must continue through the whole period of eternity to be sinful, and at any given period must be just as deserving of punishment as when it first commenced. There would be no reason therefore, through the whole duration of eternity, for remitting the punishment, since the man would continue to be a sinner, and the doctrine of retribution would require that he should be punished.

Any punishment, therefore, short of an eternal one, proceeds upon the fact of that other world being a *state of probation*, and punishment being *reformatory*; since there could be no reason for discontinuing the punishment unless there was a reformation; and if there was reformation, it would prove that it had been a state of probation, since the one implies the other.

The question, therefore, resolves itself into this: Is punishment in another world to be *eternal*, and necessarily so; or is that other world to be another *state of probation*. There is no other ground that can be taken. That future punishment will be eternal, is a necessary inference to be drawn from viewing it merely as a *retribution*. That future punishment may be only temporary and of limited duration, follows necessarily from viewing the other world as a continued probation, and future punishment as being reformatory. And this last is the view given of it almost universally by departed Spirits in their communications to their friends on earth, as being within their own knowledge and experience. And it is also the most rational, and the most in accordance with the character we ascribe to God, as a benevolent, just, and wise Being.

W. S. A.

SOMETHING TO THINK UPON.—In Prof. Hitchcock's late work on Geology, he has a chapter upon "The Telegraphic System of the Universe," in which he broaches the remarkable theory that "our words, our actions, even our thoughts make an indelible impression on the universe." This proposition he endeavors to sustain by an appeal to well-established principles of science. He shows by the doctrine of mechanical reaction, that every impression which man makes by his words, or his movements upon the air, the waters, or the solid earth, will produce a series of changes in each of those elements which will never end. Not a word has ever escaped from mortal lip, he contends, but it is registered indelibly upon the atmosphere we breathe. And could man command the mathematics of superior minds, every particle of air thus set in motion could be traced through all its changes, with as much precision as the astronomer can point out the path of the heavenly bodies. In like manner, the pictures of every occurrence propagate themselves

HUME THE MEDIUM AT BADEN-BADEN.

Mr. Douglass Hume, the great American medium, is the lion of the season at Baden. Nobody else is talked about, nobody else is so stared at, nobody else is so courted. Whenever he goes to a gaming table and stakes money on a color, there is an avalanche of napoleons on that color; for the crowd think he can read the future course of chance, and vaticinate the color which is certain to win. He has received a fortune in presents from the Russian and German nobles, who have showered upon him rings, breastpins, watch-chains, rubies, diamonds, opals; the Princess Bubera gave him three pearl shirt buttons worth \$600, for an evening's exhibition at her house; the Prince of Prussia offered him five thousand florins for a single evening's display of his powers—he refused it.

Mr. Hume is as capricious as a woman in the choice of the time he appears and the company before whom he shows his powers; and if his humor does not lead him, no sum of money can tempt him. The Duke of Sutherland offered him, when he was in England, a thousand dollars to give one exhibition at Sutherland House, but Mr. Hume refused it. The other day at Baden, he gave gratuitously and unsolicited, in the rooms of young M. Dollfus (brother of the attaché to the French Legation at Washington) a display of his "supernatural" gifts, which he had refused to the Prince of Prussia, though tempted with five thousand florins. He said to M. Dollfus, "You look sad; you have just heard of the death of one of your friends; the rapping Spirit will tell you his name." The Spirit rapped the name of M. Bazire a stock broker, who died suddenly in Paris the other day.

By the way, this stock broker was on the Place de la Concorde when Louis Philippe and Queen Marie Amelia fled from the Tuilleries on foot; the royal fugitives attempted to get into a hack which was standing there, but the hackman refused to let them do so. M. Bazire knocked the scoundrel from his box, mounted it, and drove to St. Cloud.

To return to Mr. Hume, I will add that he ordered an arm chair to retreat from the middle of the room to the wall, a distance of some ten paces, and the arm chair obeyed. He next wound up his watch and placed it upon a table; the noise made by the winding lasted ten minutes after Mr. Hume took the key out of it and placed it on the table. "You may think," said he, "that my watch was prepared for the experiment; wind up yours and put it on the table." M. Dollfus then wound up his watch, and it also continued to make a noise like that produced when a watch is wound up. M. Dollfus put his watch in his pocket. "When you last looked at your watch," said Mr. Hume, "it had its crystal and hands, hadn't it? See if it still has them." M. Dollfus pulled the watch out of his pocket; it had neither crystal nor hands, and his waistcoat pocket was filled with fragments of the glass crystal, and the hands were broken into five or six pieces.

Mr. Hume rarely appears except in Russian or Polish society. He is very fond of both these nations. The first exhibition he gave was in a Russian house; the room was full of incredulous ladies and gentlemen. Judge of their astonishment when the first thing he did was to make an immense table in the middle of the floor rise perpendicularly on two of its legs, (it had four legs) until its slab was almost perpendicular with the floor; two large carcel lamps were on the table, and in a horizontal position, but they did not move! After one or two experiments quite as inexplicable as this had been made, several ladies asked him to perform one of his wonders for them in particular. He instantly complied with their request. The Princess Obolenski tried in vain to retain her fan in her hands—it was snatched from her by invisible hands and thrown with violence against the breast of Prince Tolstoy. The Countess Ushakoff wore very tight gloves; they were drawn off, she knew not how.

Princess Doigorouky asked him to give her an evocation, and left it to his choice to select any person she had ever known, and who had departed this life. In an instant the Princess bowed her head and listened; a profound emotion soon appeared on her face; tears rolled down her cheeks; the voice she had heard was that of her brother, killed at Sebastopol. Another lady, one of the most beautiful of the Russian society, lost her husband about three years ago; she had married him quite young; he had bequeathed her an enormous fortune. During the whole evening she laughed at Mr. Hume's feats, and showed that she prided herself on being superior to the weakness of believing in Mr. Hume's powers. He suddenly said to her in an authoritative voice, "Will you go into the next room, madame?" Astonished to receive this invitation, she obeyed. In an instant she returned, pale, trembling, frightened half to death, weeping; she sank half unconscious into an arm chair. She saw her deceased husband standing in the middle of the chamber, his arms folded, and his eyes open and looking at her. Now all of these feats took place in public, before and upon people who would not become the confederates of a professor of legerdemain—there can be no suspicion over them, but they reverse all our ideas of the laws of gravitation, and those laws which separate the spirit and corporeal world. What is the explanation to be given of it? Is it a deceit Mr. Hume is able by his mere volition to put upon spectators? If it be so, it reveals strange metaphysical phenomena as yet unknown. Or is it something else? I know not what!—undreamed of by philosophy.—Correspondence N. O. Picayune.

SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, NOVEMBER 21, 1857.

TEMPLES OF INDUSTRY.

Awful forebodings, consequent on the financial crisis, begin to present themselves. From the nature of the case, terrible sufferings will be endured this coming winter, in New York and other large cities, where a large proportion of the people are clerks and artisans. These are entirely dependent on their daily labor, trades and manufactories, for their daily bread, and comparatively few of these have work or money more than enough to supply their needs for a few days. Then their all is gone. They have not, as in the country, pork, corn and potatoes in the cellar, which they can live on, whether they have work or not; but here their week's labors barely supply their weekly board and clothing.

In New York we have a juvenile asylum and other institutions sufficient to accommodate comfortably all our neglected and hungry children. But hundreds of thousands of working people, men and women, are out of employment, and destitute of the means of living through the winter. Some of these are married, and have children teasing them for bread, and soon will be shivering with cold. Others are young ladies' dress-makers, cap-makers, sewers, helps in families, etc., etc. Some of these are orphans, and some worse than orphans; while few have parents or friends to assist them. Also among those out of employment, are young men who board and depend on their labor to pay for the same; these are fast using up the few dollars they may have had beforehand, and are being thrust out from their boarding-places (because they can't pay) upon a cold winter and a colder world. If there is no other provision made, these industrious young people will be driven to commit crime for the chances of providing themselves with the means of a living, or being detected and committed to our criminal institutions. And thus will many be driven to hazard their integrity, character, and future prospects and usefulness, for the pressing necessities of the hour; and from this cause we apprehend a terrible time for every shade of crime.

The young lady operatives are fast exhausting their means to pay board, and they are being driven into the street where nothing but starvation or dishonor are presented, and these terrible alternatives are driving them to desperation. Respectable young ladies are, and will be, obliged to seek shelter for the night in our filthy watch-houses, and walk the streets in cold and hunger by day.

It is true that so many people have no moral right to plant themselves on these sterile cobble-stones and say they will live here, and a great deal of suffering may be necessary to arouse and drive them to cultivating our waste lands. Nevertheless, they are now suffering in our midst, and have no means of getting into the country. True, many would only stay there long enough to get means to come back. Although it is discouraging, yet we do not feel warranted in relaxing our efforts to ameliorate their condition because they are unwise and improvident. Men assemble together, parade our streets, make inflammable, threatening speeches, and a great show. If they would lay down their pipes, tobacco and rum, and direct their march to the country, they would find sympathy and work. But where are these quiet, patient but destitute unemployed females? These first demand our sympathy and aid. Our first and absorbing question to-day is, shall anything be done to save the lives and characters of the unemployed young ladies of our city? If so, what? Our second question is, what shall be done to temporarily provide for the necessities of unemployed men? To meet the present emergency, and to secure honest industry against suffering by future casualties, we offer the following brief outline of a plan for the permanent establishment of **TEMPLES OF INDUSTRY** for males and females, apart from each other, where all persons who are in need, and are able and willing to work, may temporarily go and labor, and receive therefor at

least a comfortable living. The general features of the plan are as follows:

Let the city of New York provide two large buildings, (the Crystal Palace would be desirable for one,) also provide means for warming the same, and for cooking, eating, sleeping and working, together with the requisite machinery, tools and utensils, for prosecuting in one building all the more simple vocations of men. In the other building should be provided the requisite machinery, tools and utensils for carrying on successfully all the present vocations of females, and to add others thereto; and the city should further provide food in the present emergency, and until the above plan gets into successful operation.

The entire management of this should be placed under the direction of a Board of Managers, consisting of men and their wives. The qualification of the men should be that of being conductors of successful industrial enterprises, or of having been such, and retired.

The Board of Managers should decide on all applicants for admission, keeping a brief history of each person admitted. All work should be done at low but fixed prices by the piece, and an account should be kept with each individual, charging the cost of board, and crediting the amount earned, the profits to be divided, *pro rata*, to each in the ratio of his or her earnings. The managers should share in the profits alike with the laborers, fixing the value of their services at one dollar per day.

The object is to create a permanent establishment where everybody who will work may live by their labors, but not to pay so much for work as to make it a desirable resort for laborers, rather than a temporary resort in times like the present, and whenever any person cannot do better. It is also designed to make this a place for general intelligence respecting industrial pursuits throughout the country, and a place where all applications for laboring men or women, and for propositions from the country to keep one or more persons through the coming winter, may be made, and receive prompt and judicious attention.

The plan of which the above is the outline appears to us feasible, and we ask for its consideration and criticism. We shall be happy to meet in conference with such persons as are willing to assist in perfecting and carrying out the plan.

CHARLES PARTRIDGE.

HELL AND THE DEVIL CHALLENGED.

It is a shocking idea that Hell and the Devil should be challenged to demonstrate themselves in the earth; but the belief in these has been the bane of human existence for a long time, and the very myth, if it be one, has done much toward establishing its ideal or representative state among mankind. It has devastated society, scorched and withered human hopes and affections, molded characters to its idea, wrenched sucklings from mothers' breasts, and fed and fattened on infant innocence. Notwithstanding all this, there appears to be a growing skepticism of its reality. Very many discreet, generous, sympathetic, humane people have denied Heaven because of its supposed juxtaposition with Hell. They have denied God, because their hearts revolted at the idea of a being so much worse than themselves as God is represented to be. Finally, to the idea of Hell and the Devil is fairly chargeable all the moroseness and sins of society.

It has come to pass that very many of the so-called infidels and atheists have been converted to a belief in Immortality, Heaven and God, through intercourse with Spirits of their fathers, mothers, brothers, sisters, wives, children and friends, whose bodies they had buried, but they still war against the Church and Christianity, because Hell and the Devil are in them. They say (and, it seems to us, with a good deal of fairness) "that the Spirits of their friends have demonstrated their continued existence and happiness; that they with one accord testify of Heaven and demonstrate its glories through their own acts of kindness to humanity, such as prompting and assisting mankind in every noble endeavor, urging reform, healing the sick, etc., etc." Thus, say they, Immortality and Heaven have demonstrated themselves in the earth, and to the natural senses of mankind; and they now challenge Hell and the Devil to demonstrate themselves in similar manner, else cease their threatenings. There are very many devout disciples of Immortality and Heaven, who are willing to be sacrificed, if need be, to have this vexed question of Hell and the Devil settled, and they offer themselves before all the people as subjects for its demonstration.

They ask to be choked, gibbeted, destroyed—anything necessary to demonstrate the reality of these existences.

It will be perceived by some remarks in our Conference report, and in the article of our correspondent "H," under the title of "Evil Spirits," published in this issue, that these Hell and Devil skeptics claim that *character* is a part of individuality, and they accept Heaven as demonstrated through the *characteristics* of their Spirit-friends who have communicated and manifested themselves to them, and in like manner they demand of Hell and the Devil to exhibit their *characteristics*. This seems to us legitimate and fair, and we, with all other good Christians, must feel a deep interest in the exhibition. If popular Christianity cannot exhibit its Hell and Devil side, it will be obliged to yield that, and hold fast only to our spiritual and heavenly faith.

Authority, assumption, speculation, and all arguments without a legitimate basis of *demonstrable facts*, are nonsense to these rationalistic minds, and are necessarily ruled out of the case. They demand to be robbed, maimed, garroted, choked, killed, in demonstration of Hell and the Devil as necessary to conviction, and but equaling the demonstrations they have experienced of a future existence and of Heaven. We sympathize deeply with the earnestness of these men in their search for truth, and wait anxiously for the demonstration they call for and the fate of the victims to be offered.

THE STEAMER PACIFIC.

It will be remembered that the loss of the above-named steamer, with all on board, was predicted through a medium on the 23d December, more than a month before it occurred; and after it did take place, and before any anxiety was felt for her safety, the Spirits of several of the persons on board demonstrated their presence and identity by communicating their names, occupations, etc., (all of which being unknown to the medium or persons present) and also communicating the particulars of the disaster, fixing the time of its occurrence on the evening of the 29th January. For a more particular statement we refer to an article in the *SPIRITUAL TELEGRAPH* of April 5th, 1856. Since the above publication we have received many corroborating statements from Spirits, through mediums in various parts of our country, some of which statements were made immediately after the catastrophe occurred, and before there was any apprehension of the steamer's safety, while others were communicated during the time of public excitement respecting her.

Within a few days a gentleman in the Post-office Department at Washington related to us many singular facts and communications which have transpired through a medium there, which, we think, ought not to be buried under popular prejudice, personal position, or external respectability. Among the communications he and others had received from Spirits, was one given Feb. 14, 1856, respecting the loss of the steamer *Pacific*. One affirmation by the Spirit in this communication is interesting in this connection. The Spirit said to them—"The steamer *Pacific* was lost with all on board, on the 30th of January." The communications previously referred to, fix the time of the catastrophe on the evening of the 29th. This slight discrepancy is proof against collusion, as is also the fact of this testimony coming from one of the numerous unwilling witnesses. The discrepancy is rationally reconciled by supposing "the evening of the 29th," meant about 12 o'clock, the 30th meaning the morning of the next day.

But the thing we are most interested to have reconciled is, that so many communications, *substantially agreeing* as to a matter in which (from the nature of the case) *mortals could not know anything, nor could they have any collusion respecting them, while the thing itself was true.*

First, we have the prediction of the loss of the steamer *Pacific* on the 23d December, and given, too, as a *spiritual test*. Secondly, communications from the Spirits of persons who were on board, given before the time for her arrival, and stating the particulars of her loss with all on board. Third, the confirmation that no mortal survived, or ever returned, to tell the tale, but their Spirits testify to the same, which testimony has been confirmed.

These facts, or rather the skepticism as to their significance, trouble us, and we call earnestly on the deniers of spiritual intercourse to explain them, or cease to say we are deluded and our faith groundless.

ORIGIN OF ANIMALS AND MAN.

On the question of the origin of animals and man, almost a small ocean of ink has been shed by speculative Spiritualists, and others who are interested in the theory of progression without specific divine interpositions. The various theories that have been propounded, with the modifications of which they are susceptible, may be generalized under the following two classifications; the one is a theory of imperceptible ascensions by *continuous* degrees; and the other is a theory of successive *abrupt* ascensions by *discrete* degrees.

The first theory, in its more comprehensive form, was started by Lamarck, a French naturalist of the latter part of the last century. He supposed that all living beings, even up to the highest as represented in man, originated from the *monad* or microscopic particle of matter endowed with vitality, and that all subsequent ascension of organization even to the highest, occurred by insensible changes as the result of exercise and surrounding circumstances. For example, the hen, when the instinct for progeny is developed, happens to find a nest of duck's eggs over which she broods until they hatch. She then is surprised to find that her chickens have a remarkable *penchant* for the water. She follows them to the edge of the pond which they have entered, and endeavors to call them back, but despite of all her clucking and fidgeting, they persist in pursuing their own seemingly dangerous pleasure. Her anxiety for their safety finally becomes insupportable, and she ventures into the water after them. In the effort to swim she spreads her toes, and by continuity and repetition of that exercise develops the rudiments of a web between them. That hen afterward lays eggs, and the chickens hatched from them are marked by the peculiarities of their mother's feet, and have a little more aptitude to enter the water than hens generally have. Some one of *them*, in like manner, is led by casual circumstances to set upon duck's eggs, and hatches out a brood of that fowl; and the progeny of these, subjected to similar circumstances through their future generations, finally develop an offspring in which all the organic peculiarities of the duck are represented. And so by similar ascensions from primeval monads, through all branches of the animal kingdom, all animal species were gradually developed, the chain of progression finally ending in *Man*.

This theory has a facile and plausible exterior, but it is encumbered with two slight difficulties. In the first place, it is entirely *without* facts, and in the second place, it is *entirely* against facts. Nature presents us no examples of the imperceptible ascensions which it supposes. Progressive ascensions, it is true, are exhibited in palaeontological science, from the Radiate to the Man, but these ascensions are by *abrupt steps*—by *discrete* and not by *continuous* degrees. The Trilobite, for example, was simply a Trilobite from the beginning to the end of its existence, as is shown by its unchanged remains in a long series of the lower fossiliferous deposits; the Ichthyosaurus in like manner was always Ichthyosaurus, the Megatherium was always Megatherium, the Monkey, always Monkey, and so of all the other species of the animal kingdom which have left the records of their existence and history in the rocks. There is no evidence in fossilology of any species of animals gradually losing its characteristics during the untold ages of its existence, and passing into another form and species. Geology presents the records of many instances of the *sudden destruction* of whole species and genera of the animal kingdom, and the supervention of *entirely different* species and genera in their stead; and in some instances the catastrophes which produced these destructions were so sudden, as to arrest fishes in the very act of swallowing their prey, and leaving their bodies to petrify, with smaller fishes in their mouths and throats half swallowed. The subsequent and *entirely different* races may, therefore, be presumed to be *entirely new creations*.

Some speculators, especially among our spiritualistic philosophers, ingeniously suppose that under peculiarly favorable circumstances the copulation of a *progressed* pair of any species of animals, may produce a next higher and totally different species as an offspring. When the light of science, converged in the lens of common sense, is thrown upon this hypothesis, it is found to be worthless. If we mix chalk with chalk, the product will be chalk and nothing else; if we mix sulphuric acid with sulphuric acid, the product will be sulphuric acid and nothing else. And so if we mix monkey with monkey, the product will be monkey and nothing else. If the conditions are very favorable, it may be more *refined* or "*progressed*" chalk, or sulphuric acid, or monkey, but it is *self-evident* that its *specific* nature can not be changed

without the supervention of another and *totally different specific element*. But this is tantamount to saying that man never could have proceeded from the copulation of monkeys under however favorable circumstances, nor could any other animal species have been generated solely by a different and lower one.

Here, then, we leave the matter for the present, recommending to our intelligent zoologists the still unsolved question, How else could the successive species of animals, with Man at their head, have originated except by successive *new creations*?

A VISION.

At the twilight hour of one Sunday evening, about a month ago, as the writer of this was reclining on the sofa in his parlor, he fell momentarily into a state of external unconsciousness, and seemed to see Him who of old promised, in repeated instances, to revisit his people on earth at some future age, and establish his kingdom. He appeared to enter the north-west corner of Tompkins Square, this city, and I followed him with my eye some distance down the walk. It appeared to be night, and he was alone, and the inhabitants of the neighborhood were all unconscious of his approach. I saw the gleaming lights from the windows of the houses on the surrounding streets, and particularly on Seventh-street. Though no soul seemed to know that he was in their midst, I had a deep consciousness—a perception which I can not describe—that a wonderful influence emanated from his presence which was felt by all; and the special point which attracted my attention was that that influence produced an effect upon the bad—those who were in the predominant love of self and of the world—that was *precisely and intensely the opposite* of the peace, love, self-sacrifice and devotion which his presence might be supposed to produce upon his faithful followers. I seemed to see them, or rather *feel* them, clutching, grasping, and tenaciously holding fast all things pertaining to *self*, and that, too, without the least regard to the rights and possessions of others. Every thought and affection of such persons intensely centered in *self*, while a mysterious, indescribable, foreboding horror—a "fearful looking for of judgment"—took possession of them all. Every good and kindly influence seemed withdrawn from them, and they were given up wholly to the evils of their own selfish nature. They seemed like "despairing, lost and ruined souls" (for I can describe them in no other way), and they were fully capable of the most unscrupulous and fiendish actions toward each other.

I related the vision to my wife at the time, and the next day mentioned it to Dr. Orton, in the TELEGRAPH office; but afterward it passed from my memory until it was vividly brought to mind while reading in a New York daily paper concerning the terrible exhibitions of human lawlessness and depravity of which Tompkins Square was the scene, particularly on Wednesday of last week. But I am impressed that Tompkins Square will not be the only locality where the truth of this vision will be exemplified, but that its application is world-wide. I will not attempt to interpret; that would be useless, and perhaps in some respects it would be hurtful, for certain reasons; but I will express my deep conviction that the interpretation which will appear *most obvious* to the interior mind, is the *true one*. No enlightened, interior and religious observer of the "signs of the times," we think, can fail to be impressed that the world has arrived at an exceedingly grave and critical point in the history of its relations to God and to the powers of the lower spheres. Let the reader mark these words, and place the responsibility of them on

VARIATION OF THE SUN'S DISTANCE.

SARATOGA SPRINGS, N. Y., Oct. 6, 1857.

MR. PARTRIDGE:

Dear Sir—The following article is going the rounds of the papers:

"The German journals have given some tables which prove that the distance between the earth and the sun is increasing annually, and argue from it that the increasing humidity of our summers, and the loss of fertility of the earth, are to be attributed solely to this circumstance. No credit has heretofore been given to the tradition of ancient Egyptians and Chinese, according to which these people formerly said the sun's disc was almost four times as large as we now see it; for they estimate the apparent diameter of the sun as double of what it is seen in our day. If, however, we pay attention to the continued diminution of the apparent diameter of the sun, according to the best observations for several centuries, we must suppose that the ancients were not mistaken in the estimates they have transmitted to us. In the course of six thousand years from the present time, they assume that the distance will be so great that only one-eighth part of the warmth we now enjoy from the sun will be communicated to the earth; and it will then be covered with eternal ice, in the same manner as we now see the plains of the north, where the elephant formerly lived, and have neither spring nor autumn."

Now, if the German journals are correct with regard to the recession of the earth from the sun, I do not believe that their inferential results are so, for it would be contrary to the universal laws of progress for the earth to become incrustated with ice, after having furnished sustenance to millions and billions of human-beings, as well as animals of a lower order of existence. Would it not be more reasonable to suppose that after the earth has receded a certain distance from the sun of this solar system, it will become the planet of another solar system, more advanced than this? I would like to have some good medium interrogated on this point, and see the response published in the columns of your valuable journal. Yours truly, DR. E. B. FOOTE.

The hypothesis of our correspondent concerning the future association of our earth with another and more distant sun, may be very satisfactory to him, but when placed side by side with astronomical facts, it looks somewhat strange. About the nearest of the suns that are beyond our solar system, the star 61 of the Swan, is so distant that light, which travels at the rate of twelve millions of miles in a second, requires more than three years to travel from that sun to our solar system. If those mutual gravitative relations which connect our sun and earth should be dissolved, it is, in the first place, hardly probable that our globe would care about making so long a journey in search of a new center of revolution, especially as the attraction of bodies at that distance could scarcely be appreciable. And moreover, at the rate of the almost inappreciable movement of the earth in its *supposed* recession from the sun, it must require a considerable length of time, if not longer, for it to pass over a distance that it would require light more than three years to traverse while moving at the rate of twelve million miles a minute; and before we got to our journey's end, we would stand a chance to have a considerably long spell of cold weather, and some darkness withal.

A CHALLENGE.

The following is sent us, as clipped from the Oswego Times: "Whereas, Dr. Allen Morron has repeatedly asserted in the papers of this city, and in his public lectures, that Spiritualism, in its various forms and manifestations, is a humbug and delusion, together with the assertion that all mediums are practicing deception, it is hereby announced to the public, that Mrs. Emma F. Jay Bullene will meet, in a public debate, Dr. Morron and those members of the clergy who have been his coadjutors and indorsed him, any evening this week, and discuss any question on theology or Spiritual intercourse; a committee to be chosen to prepare rules for the debate, which must be conducted in an honorable and fair manner; said committee to keep order, conduct the preliminaries, and choose the subject."

This is as it should be. We want only truth which never suffers in comparison with error. Therefore, let all "humbugs, delusions and deceptions" be exhibited before the common-sense public, and notwithstanding the prevalence of bigoted authoritarianism, we have confidence that conviction will be carried to the heart, whether the lips acknowledge it or not. We hope to receive a synopsis of the discussion. We are glad to find that Mrs. Bullene—one of the early mediums and able champions of spiritual unfoldings—ceases not to proclaim the glad tidings of Spirit presence to the skeptic and bereaved.

We learn from our exchanges, that in her homeward-bound tour she has spoken in several places, to the admiration of the people. The editor of the Onondaga Standard, a just and sensible man, seems to have been charmed, and pours forth the emotions of his soul and petitions to the Spirits of song, in the following language:

"We have heard Prima Donnas, surrounded with all the collateral embellishments of artistically arranged accomplishments, warble many a sweet and enchanting strain, but have never listened to an unaided human voice with so much pleasure and satisfaction before. If it was the Spirits who sang, God grant that they may come and sing to us again."

Dr. J. T. Curtis.

In the suicide of Dr. Curtis, under a sudden spasm of impulse, a great personality terminated his fleshy existence. A lofty soul with a single throb leaped from the planet into the heavens. He was great—great it is but simple justice to say—not for his principles, his opinions or works—his philanthropies or his ways of practical life—but great in his indigenous powers of solution of the greatest, the central problems of Reason. His standing-point commanded a view of the entire realm of truth, co-extensive with the natural and spiritual worlds and their co-existences. He was greatest in his uncompromising sincerity and his perfect consciousness of justice and right, and was, in fact, the most complete personal expression of these grandest of human characteristics that the writer has ever known. To him this departure is an incalculable loss.

Our First Page Article.

The article entitled "HAUNTED HOUSES," over the signature of "Ezra," will be perused with deep interest. We are happy to apprise our readers that we have the promise of other contributions from the fluent pen of the authoress, who, as the fact is already extensively known, we will venture to hint, bears a striking resemblance to Miss Emma HARDINGE.

NEW YORK CONFERENCE.

Dr. Johnson presented the following questions for the consideration of the Conference:

As it is conceded by all scientific observers, that everything we behold, from the lowest atom up to man; is the result of progressive law, what warrant have we that there shall not be a higher development of the human species when the world shall have advanced beyond its present condition? And if these conclusions are feasible, what is there to prevent the appearance of a theology superior to that now known among the most progressed minds of our day, seeing that each manifestation is in advance of the preceding one?

Dr. Gould suggested that questions of a more practical nature would be more profitable. Such questions as the above, and the one discussed last week with respect to the personality of God, are productive of no valuable results that he is able to appreciate.

Mr. O'Brien said: The question of which the Doctor had made mention, was asked by himself, and he had put it forth for the reason that it is suggested by universal instinct. It is the first remembered question of childhood, and the constantly occurring theme of maturer years. He could not deem it out of place or wholly unprofitable to bring a question which so stirs within us, to the surface, that it may be elucidated by an interchange of views, the same as other questions have been, in this Conference.

Mr. Partridge said: The question asks, from the basis of progressive law, what warrant is there, that there shall not be a higher development of the human species? If this, as he supposes, refers to man in the body, he answers, the warrant to him that there can be no higher development than the human on this earth, consists in this: that man in the body, has an existence in many essential particulars distinct from man out of the body. He has certain powers which pertain exclusively to this world, and he is wisely limited in the use of them, to this world. His vision, for example, culminates in a pair of perfect eyes, and so of his other physical organs. As an individual he combines within himself all the powers, faculties, and elementary properties of every form of existence below him, including those which pertain to the globe upon which he exists. Hence to have a new order of being beyond the present human, there must exist a new property in nature, and for that we have no warrant. What new developments are to result from the better conditions of the Spirit life, he is unable to say. As to the appearance of a more rational theology than is at present known in this world, he sees nothing to prevent that, but the stupidity and superstition which refuse to seek for it. We can not have a worse than that which prevails at present, at any rate.

Dr. Gray answers the question, as to a higher development of the human, as he understands it to be required after. No. History shows that all nations depict God in the human form. This does not make it certain that God is in the human form; but it does prove that form to be the highest ideal of the human. He has a theory which, if correct, is conclusive. Each human being is a congeries of endless unfoldings. The trance-state discloses to us the first of the series, and indicates an endless succession of death-births or unfoldings, of which births what is called natural death is the type. Death, through modern spiritual facts, reveals to us the same spiritual powers which we identified in the trance, manifesting in an organized human form upon a higher plane. If he is correct in this theory of unfolding, then we have arrived at the perfection of latent capacity and also of form; for, what form or faculties are possible beyond an infinite series of unfoldings of the same form and faculties?

Mr. Levy said: We read in Genesis that "the sons of God" cohabited with the "daughters of men," and their children "became men of renown." May not this have been a rude prophecy of future improvement?

Dr. Gray considered it a myth, like that of the introduction of civilization into Europe by Jupiter and Europa, but indicative of a higher truth than that. What are the sons of God, but the truths of God? and when were these truths ever received by the children of men without producing health, and vigorous growths?

Dr. Wellington said: Man is an epitome of all the elements of mind and of all the properties of matter. He is "God manifest in the flesh"—the plus ultra of latent possibilities. Endless development does not conflict with this idea in the least. Theology, also, he considers a fixture with respect to its true nature; that is to say, the science of God, which he defines to be theology, can never be more nor less than the science of God; but it is quite possible we may yet learn a great deal more about it, and make a much better practical use of it than we do at present; and we may also, by attending a little better to what we do know, beget a posterity that shall far transcend us, both in the theory and practice of theological science.

Mr. Humphrey said: He had a question looking in the opposite direction, which he would like to ask: Is it possible for a Spirit who has entered upon the life beyond the body, to sink below the condition occupied while in the body? Trance mediums and seers speak of this as possible, and he should like to hear the views of the Conference upon that point.

Dr. Gould said: There is as much evidence of the existence of evil in the other world as there is of good. It is said that when mediums see or otherwise describe evil Spirits, they are under psychological delusions. When that is established as a fact, then he is prepared to show, by parity of reason, that Spiritualism itself is a psychological delusion.

Mr. Humphrey explained that he was not inquiring with respect to differences of character among Spirits, but rather whether any Spirit

could sink below the plane of his earth-life; and if so, what is to turn him about, or prevent his endless retrogression?

Dr. Wellington said: When the Divine life is breathed into man, and he becomes a living soul, he can no more retrace his steps than God can change his character. But this is true only of being, not of manifestation; and this is the point where Spiritualists differ. He never reasons from the phenomena of Spiritualism. Tables teach him nothing. He had predicted the advent of the phenomenalism of Spiritualism, which so astonishes the world in these days, full ten years before a single manifestation was noticed. No act of physical violence, done by a Spirit in open daylight, could make the existence in the Spirit-world of evil passions, intentions and pursuits any more certain to him than they are at present. He does not reason from phenomena to himself, but from himself to phenomena. Taking the truth in his own soul as a starting-point, he applies it, not only as a means of discovery, but as a test of all truth; or, in the words of another, "Given himself, he has all that is wanted."

Dr. Gray said: The question could be settled satisfactorily only by evidence. One undoubted manifestation of an act of diabolism would be conclusive of the whole matter. But up to the present time, he has neither seen nor heard of a well-authenticated act of the kind. He would like to inquire if any one had ever known a medium who had discovered his own mother, or any other beloved relative, to be an evil Spirit? So far as he is informed and believes, the alleged evil Spirits are persons who are not very nearly related to the medium by blood or affection. If this be so, it looks a little mysterious—not to say suspicious—that evil Spirits should so uniformly be composed of those who never disgrace the medium by their evil conduct and associations as Spirits.

Dr. Gray said: He would take the present opportunity to read an extract from a communication received at the house of Mr. Partridge on the 9th of Oct., 1851, and as he believed, given by Spirits. It speaks for itself, and he should read it without comment:

"It is to be considered that no two minds are organized alike—that could not be, for no two bodies consisting of the same elements can come in contact, unless in a very gross state, short of each losing itself in the other, and there are no bounds to limit mind; therefore there could be no two minds alike; without coming into contact the law of affinity would compel a union."

"Every one should consider himself, and each of his fellow beings, as an important wheel, lever, spring, or some indispensable part of the grand machinery of the universe; and the smallest hair-spring, or pivot, is as essential to the safety and welfare of the immense fabric, as the most lofty and massive beam, or the brightest polished piston."

"None should complain that the pivot does not perform the function of a crank, or the beam that of the wheel; nor say, 'why not have the machinery all wheels?' What good do the stationary pivots, steam-pipes, boilers, safety-valves, etc.? The wheels are what move us away with the other track."

"You should learn to exchange sentiments freely, without feeling irritated that you do not all see alike—therein lies the mainspring of all happiness. Each one has a right to an un molested opinion."

Adj. J. H. HALLOCK.

SPIRITUALISM IN SOUTH CAROLINA.

CLAYTON'S MILLS, S. C., October 30, 1857.

EDITOR SPIRITUAL TELEGRAPH:

Presuming that many of your readers may desire to learn something of Spiritualism round about the above named Post-office in Pickens District, S. C., I send you the following facts:—Till lately the cause has been but little known, or was confined to the old table-rapping, and was generally considered a humbug or source of mere amusement. About the first important notice of the higher developments here happened last winter or spring, when one lady in particular had a very strong test of the wonderful truths of Spiritualism. A gentleman in Texas wrote her that her Spirit-mother had communicated the fact to him, through a medium there; that if she, the South Carolina lady, would hold the pen when alone, she, the Spirit-mother, would influence her, the daughter, to write. When the daughter received this strange information from the gentleman in Texas, she held the pen as her Spirit mother had directed, and lo! her hand moved and something like this was written: "I am ever near you!" To her this was so extraordinary that she, for a time, ceased to pursue the experiments. Yet the incident certainly proved the truth of Spirit-intercourse to all who were acquainted with it; for the lady was considered too pure to deceive, and neither imagination, prejudice nor reason could suggest anything else as the true cause without a doubt.

Since then the new phenomena of Spiritualism have been frequently spoken of, but generally with the words of ridicule or contempt, for it is a part of human nature to consider all things ridiculous or absurd that we know nothing or little about. Lorenzo Dow informs us in his journal, that the Methodists, now the most popular sect in the Union, were considered the emissaries of the Devil at first, and ought not to be countenanced by a Christian people. Just so many, in our day, think of modern Spiritualism; but ere it becomes half as old as the great Methodist denomination, it will be almost universal, and considered the true savior of the world in all future times.

But notwithstanding Spiritualism was mocked and laughed at by those ignorant of its splendid truths, a few of us determined to investigate it, and learn for ourselves. If it was a new development in nature, or an old one more successfully revived, we desired to know it. If it was not, we also desired to know the same, so that we might the more successfully combat it, and save our fellow-citizens the folly of talking about what they knew not. We knew that it was right, and

our duty as God's children, to understand the things spoken of as belonging to Spiritualism, because they are presented to us by the very laws of our nature, and in the investigation of them no law is violated. It is true that by the laws of nature we may get drunk, but it is by the violation of those laws that we do it; therefore it is wrong—wrong, because both excess in eating and drinking, and drunkenness, are forbidden by God's Holy Word, which is revealed to us by his prophets and by his laws of the universe. His unchangeable word is the law of Nature, and may be uttered as well by prophets or mediums as revealed by Nature herself.

But when, by sitting in a circle or otherwise, our hands are moved to write, our tongues to speak or prophecy, and our spiritual eyes opened to see the inhabitants and glory of the Spirit-land, no law of our being or of nature can possibly be violated; for God, as well by prophecy as the curiosity in us, commands us to seek knowledge—to "try all things; hold fast to that which is good."

Being satisfied of these truths, we formed a circle about two months ago, composed of ten or twelve of our most respectable and influential citizens, to meet once a week. At the third sitting a writing medium was developed! At first the ignorant of the community said we were deluded fools for thinking such a thing could be done; but when we were successful, then they said it was something that one of the circle put on the medium that made it write, and that one was by them considered a mesmerizer, a wizard, a conjurer, or whatever ignorance might suggest.

Some said the first medium was made to write because she was of a delicate frame; but when others, perfectly stout and robust were developed, this bright theory then fell; and others have since fallen, as circumstances disclosed their fallacy. Therefore, the cause is successfully progressing here, and this portion of our state will soon be able to show itself in some of the foremost ranks of the coming Reformation. As the cause develops itself here, I will give you occasional accounts, and remain yours in progression. JOEL H. CLAYTON.

SPIRITUALISM AND PIETY.

As to the use of the name "Lord" to denote the Man of the Universe, an eminent Spiritualist, who is just and honest from the love of justice and honesty, urgently objects to the use of the term "Lord" to denote the Person of the uncreated substance and form of use.

This objection seems to rest upon an aversion derived from what there is so much of in general society, viz., so many cryings of "Lord, Lord," ringing of the term "Lord" through all of its changes, from the love of wealth and fame, and not from the love of religious truth, as is evident from the quality of their lives. This makes the intelligent honest conclude that the external cry of "Lord, Lord," from under a nice white cravat, is the assumed aspect of something that may be more properly called a pious whining after bread and butter—the mere cuticle of religion, without its substance.

Now, it is plain that that gross use of the name "Lord" should not cause me to refuse a proper application of that name to the Person or Man of the uncreated substance and form of use. For as to this, it is rationally seen that the personship of the created man verifies that the Person of that substance and form is a man. And also as it was by the creative proceeding of that substance and form that all things were created, and as the Person or creative power of it is the Ruler or Lord over all things created from it, it seems that the name "Lord," as denoting such a Ruler, is most properly applicable to the Person of the uncreated substance and form of use, which is man.

We apprehend that the "eminent Spiritualist" alluded to, does not object to a proper and definite use of the word "Lord"; but the diversified application, and the frequency with which Swedenborgian writers use the word "Lord," borders on profanation in the mind of the more common-sense and unsectarian readers.

TRULY WEDDED.

"Of the record on her soul of what I am to her, I can give no symbol with the pen."

My soul was like a prisoner bird,
Powerless to use one wing;
But half the music of a song
My Spirit e'er could sing,
And not e'en half an echo
Could its gushing cadence bring.
But when upon my anxious brow
That heartfelt kiss was given,
My hand thus clasped in thine, I knew
That chain could not be riven;
It bound us to each other here,
And bound us both to Heaven.
For in my heart now warm with love,
The truth was all revealed,
And from the newly quickened soul
It could not be concealed,
That we were wedded by a law
That could not be repealed.

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem almost as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the Spirits of those whom we loved in life.

THEORY OF SPIRITUAL MANIFESTATIONS.

BY OUR CONSAQUINITIES AND REPRESENTATIVES.

NUMBER ONE.

The phenomena in question appear to be manifestations of independent disembodied Spirits, because they are the manifestations of the spiritual powers of the representative organisms in us—of the persons whose Spirits appear to be manifesting; that is, every person is a world of representative Spirits, for all of us are descended, by successive propagations, from our first parents, and thereby each of us is a succession of inheritances, which are distinctly separate or discrete organisms, which constitutes each of us a complex, which is a chain of generations of our blood relations or consanguinities—a complex of all of our ancestors. That is, again, our substance and form, or body and mind, consist of nothing but distinctly separate, though contiguous organisms, in simultaneous order, which is being discrete organisms; and simultaneous order is the order of being as one in use. Each of these discrete organisms is the fulness of a man, and thus they are the links of the chain of our consanguinities—links of the chain of our consanguinities represented in us.

This organism of the complexity of our race being spiritual, and thereby the finite substance and form, or body and mind, of the Person who is the Divine Unity, there can be no spiritual world of the human race, independent of us; that is, the natural and spiritual planes of our race, being but different planes of the one finite human body and mind or Person of the Divine or uncreated Unity, it may be repeated that they, the natural and spiritual planes of our race, are inseparable.

And so our race is the historical record of all who have preceded us, the organic record of their states of affection and thence of their conduct in life; that is, our constituent organic forms are the organic forms of their states of life or affection as to use, and at the same time are the substance and form of our states of affection or life. For we, by living, or putting into life what we were affected to do by inheritance, have made it our own. So the human are the simultaneous of both worlds. Hence it might be shown here that our process of spiritual development, or of regeneration, is extended to all of those of the other world. But of this interesting point in another connection. And also as to our being a world of representative Spirits, I will add this, that every person whom we have ever known by reading, hearsay, personally, or by their having been associated with us in the uses, offices or employments of life, are organized in us. For we, in and by our general and particular organic forms, having been affected by or as to them, the modifications of, or impressions on, our myriads of forms which the being affected by or as to them consisted of, drew or breathed into themselves (i. e., into these modifications or impressions) spiritual principles of their quality which created them into permanent mental or spiritual organic forms of all the things that we have ever known of them, even all things of their looks, manner, dress, etc.

So it is conclusive, that all the persons we have ever known, or by whom we have been affected, are organized in us to the extent of our having been affected by them, and that they are thereby represented in us as distinctly separate or discrete forms of mind or spirit. And it seems that a man is nothing but a complex of such discrete forms of mind in simultaneous order.

I will repeat, that the representative organisms of those whom we have thus known and identified with our states of affection or life, as well as those of our lineal consanguinities, are organic forms of our states of life. And these organic forms are the complex of our memory; and our having the states of affection, which they are, organisms of, made active, or excited into discrete activity, is remembering. And that activity at the same time produces from these organisms proceedings of their spiritual powers, or qualities of our states of life, and which are at the same time qualities or powers of those represented in us by those organisms. And the activity of those organisms becoming the predominant activity of us for the time, or purpose, or occasion, makes those represented by them the men or the man of us for the time.

The dominant acting organism, by its proceeding spiritual powers, is the Spirit that manifests by means of a medium. This economy of our constituent organisms, infinitely proceeding by a distinct or discrete sphere of spiritual powers of those represented in us, and of these spheres of powers flowing into appearances of the Spirits of those persons, and at the same

time flowing into the operation of spiritual uses by material things, of uses specific to those represented in us by the acting organism, is the cause showing why it is that each of us may present or call up in the circle of spiritual manifestation the appearance of as many different efficient manifesting spirits as there are different persons represented in us.

SPIRITUALISM IN THE WEST.

In this thriving and romantic-looking city, situated on the north bank of the Illinois River, our little community is brought to a sudden stand-still, in consequence of the illness of Mr. and Mrs. Coan, who lie sick at the house of E. S. Holbrook, Esq. It is a serious thing to be taken sick among strangers, with more than a thousand miles of hills and valleys between you and home. But in our case, we find the strangers of yesterday are the friends of to-day; and in the family of Mr. Holbrook, Mr. and Mrs. C. meet with every attention which their cases demand, or that the watchful eye of kindness can prompt. Mr. Coan is down with bilious dysentery—Mrs. Coan, with chills and fever, aggravated by a severe cold. Having, in my capacity of nurse, just administered a soothing opiate to each of my patients, I solicit your patience while I commune with your readers, hoping that my subject may not prove an opiate to them, to put them to sleep while reading it.

During the month of October, we held thirty public meetings in some of the principal towns in Wisconsin, Illinois, and Iowa. Notwithstanding the tightness of the times, and the prostration of business, we have succeeded in interesting very fair audiences, sufficiently large to enable us to pay our expenses, which average from twelve to twenty dollars per night. We adopt the independent principle of paying our own bills, and trust for compensation to a small admittance-fee of ten or fifteen cents. We think this is a better plan than to have free meetings, and burthen a few friends in each town with an expense which they may not be able to meet. Saul the son of Kish, was willing to give Samuel the Seer a quarter shekel of silver (about 13 cents) to divine the whereabouts of his father's lost Asses. Surely fifteen cents is a low price for the divination of lost Spirits, and none grumble at our terms, save now and then a thin sharp-faced fellow, who is not conscious of having any soul to lose. Such ones are willing to give nothing for nothing. They never even allow a sympathetic tear to cross the bridge of their nose, for fear of being obliged to pay toll.

ROCKFORD, ILL.

This is one of the finest cities in Illinois. We held two meetings there, and shall hold three more as soon as Mrs. C. recovers. Regular meetings are held each Sunday, and every speaker of note who has visited the West, has found a warm welcome and a good audience in Rockford. There are six or eight hundred Spiritualists in town, and the cause is in a very healthy condition. A fine young girl named Martha Hulett, lectures here every alternate Sabbath. She is seventeen years old, possessed of but ordinary natural powers, yet she is considered inferior only to Mrs. Hatch and Mrs. Bullens as a trance speaker.

STIRLING, ILL.

We held two meetings here during the court week. Of course the lawyers were in attendance, and the Spirits stood their cross-questionings with triumphant success. Judge Eustace was on the committee of investigation, and in his report to the audience, frankly confessed that he had witnessed phenomena that he could not account for, and that he was positive no trick or collusion had ever been practiced. If we could have staid in Stirling, we might have had good audiences for a week.

MILWAUKEE, WIS.

This is the largest city in Wisconsin. We had three meetings here. It stormed every night, which made our audiences small. The manifestations were good, the reports of the Committee favorable, and the notices of the Press more than usually honest and impartial. There are many staunch friends here, and the cause is fully able to stand alone.

We had a fine meeting in this town, and found some warm friends to clinch the nails we succeeded in driving. Mr. Severance, proprietor of the Palmyra Hotel, refused to receive, any compensation, either for our board or for the use of his hall, in which our meeting was held. Mr. S. and nearly all his household are Spiritualists, and to him and his lady we feel much indebted for their many acts of kindness, and we hope to be able to accept their cordial invitation to visit them again. As Mr. Severance is owner of Wisconsin Hall (the best one in Palmyra), spiritual lecturers will always have a hearing by sending on a timely notice.

DUBUQUE, IOWA.

This beautiful city lies on the west side of the Mississippi River, and contains 15,000 inhabitants. Ours were the first spiritual meetings ever held in Dubuque. Our first and second meetings were thinly attended, owing mainly to rainy weather, etc. On our third and last attempt, we drew out three hundred people, and the manifestations were very successful. The people were astonished at the phenomena. They looked for jugglery and nonsense, but were surprised to witness manifestations that their oldest and wisest heads could not account for. Judge Hamilton, one of the first men of Iowa, was on the first committee. He stated publicly that he knew of no way of accounting for what he had witnessed, that was so clear and philosophical as the spiritual hypothesis. Mr. Wm. Longhurst, formerly of Buffalo, is now a citizen of Dubuque, and as he is a good speaking medium, he has succeeded in getting up quite an interest among a few inquiring minds. A private circle is held once a week, and the success of Mrs. Coan's meetings has

developed a spirit of investigation, which will result in the formation of other circles.

The length of this article admonishes me to cut short instantly. As soon as we are able to go on, we shall push our way homeward, and if anything occur worthy of being chronicled, I will jot it down for the TELEGRAPH.

JOHN F. COLES.

AFFAIRS IN BREEDSVILLE, MICH.

BREEDSVILLE, VAN BUREN CO., MICH., Oct. 30, 1857.

DEAR BROTHER PARTRIDGE:

Some four years ago Spiritualism got a little hold here, but the mediums, not understanding the law by which they were controlled, soon became afraid it might injure them, and they resisted the influence and quit it; but they told some things that would take place, and that have since taken place as they predicted.

About eighteen months ago, an aged gentleman, Mr. Larn, began to be very much troubled with raps about his house, so much so that he became very much annoyed by them. For the space of four months he was forced every night to get up, not being able to rest; but he was unwilling to let it be known. Finally he threatened to tear his house down and build anew if it did not leave, when the agency convinced him that would do no good, by rapping to him at the barn and other places. At last he became convinced, there was an intelligence there he knew nothing of, and he made up his mind to investigate the subject, which he did alone by sitting at the table and talking with them by raps. But it soon leaked out that he was a medium, and he soon was controlled to speak. He commenced in his own family circle, and tried to keep it there but could not, and was soon speaking in public. After this he was troubled no more with the raps, but seemed to be a happy man; and his speaking soon aroused a spirit of inquiry about what these things could mean. And a number of others became influenced, and began to talk, which created still more inquiry to understand these things, as we were generally unwilling to call it Spirits.

Some means were used to obtain some older speakers, when Mrs. C. M. Tattle, of Albion, Mich., came to our aid. May the Lord ever bless and sustain her in her labors of love to spread truth in the world! Long will she be remembered by some in this place, for the blessings of God made known to them through her agency in teaching what some call a new doctrine, or "whitewashed infidelity." But I do not call it new, for I think it to be eighteen hundred years old. I am thoroughly satisfied that persons are now caused to speak by the very same law by which Christ was enabled to speak many things, and do the many miracles which he did. Christ is called in the Scriptures a Medium, or the Mediator between God and man, and he says, "the words I speak I speak not of myself, but it is the Father that dwelleth in me; he doeth the works." And he farther says, that "he that believeth on me, the works I do, he shall do also, and greater works than these shall ye do."

But I will return to my subject: We have now five mediums whom we need not be ashamed of—two gentlemen and three ladies—and many others who are being developed. Some possess one gift, and some another, very much as St. Paul describes of the Christians in 1st Corinthians, chap. xii. And it does seem that the time is fast coming when the truths of the Gospel will be preached to the world as they were in the days of Christ and the apostles, when the blind will be made to see, and the lame to walk; and the deaf to hear, notwithstanding both ministers and doctors, the noble and would-be-wise, cry out, "Impostors!" "Beelzebub!" "Whitewashed Infidelity!" etc., etc., as priests have done at every great reformation that has ever taken place in the land. To these we would say, Be careful that you fight not against God, and learn wisdom, that you may not be brought to shame and be confounded by those you call illiterate. Come ye learned, ye wise, ye "big guns," from palaces and tall steepled churches, and learn of those inspired teachers how much strength you have. Learn where power is and where it belongs, and learn that God is using the so-called weak things to confound the wise.

We have two meetings every Sabbath, with good congregations, and there seems to be much good done among all who are willing to learn; and we invite all traveling speakers to give us a call. We wish to learn all we can; and let me say to Spiritualists generally, Live up to the light you have, and seek to obtain all you can get.

Some of the speakers in this place talk of traveling this winter. All kinds of falsehoods that could be told about us have been told, and many of them by preachers and professors; but they seem to turn in our favor, and we are not ashamed to let the world know what we believe. Yours in the bonds of peace,

L. PAINTER.

BORN INTO THE SPIRIT-WORLD.

On the 31st of October, 1857, after a short illness, Mrs. CHARLOTTE MACK, aged 73 years,

She is much lamented by her numerous relatives and friends, by whom she will long be remembered for her many virtues and tender sympathies. In the course of two or three years previous to her departure, she witnessed many of the manifestations of modern Spiritualism, which opened to her mind the bright prospects of the future, and dispelled those errors that were the fruits of her early education. Being asked if she was afraid to die, she answered, No; that death had lost its terrors and was a welcome messenger to release her weary Spirit. WINDSOR, CONN., Nov. 8, 1857.

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EXPORTS AND IMPORTS.

THE SHOE BUSINESS IN LYNN.—We learn from the *Lynn Bay State* that manufacturers have not experienced a state of things like the present since 1837, and no change is anticipated till after the 1st of January next. The Western buyers, as a general thing, are stated to have all broken down, or, at least, the great majority ask an indulgence. The editor goes on to state that "the manufacturers in Lynn have sustained themselves beyond the expectations of the most hopeful. Since the storm commenced, not a single failure has occurred. Perhaps they have not made money, but they have paid their debts. And we ask, where can another place be named whose manufactures amount to five million dollars per annum, and a failure has not occurred? Yet such is the fact in Lynn, since the 1st of May last. If this fact shall not give our manufacturers credit, we know not what will."

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